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A GOLDEN KEYE,

OPENING THE LOCKE TO ETERNALL HAPPINES.

Containing ſeuen moſt ſweete and comfortable directions to a Chriſtian life.

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LONDON

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TO THE RIGHT vertuous, wiſe, and worſhipfull Lady, the Lady Mary Winfeild, Grace and Peace.

THree things there are (right worſhipfull and vertuous Lady) which as in all times, haue hindered the ſaluation of men, ſo in theſe our daies, do not a little keepe men from ſincere pietie: worldlines plea-

sure, and persecution. Touching the two first, in the 14. of Luke the 18. verse, they which were bidden to the Lordes supper, excused themselues after this manner: One said, I haue bought a farme, and another said, I haue married a wife, and therefore I cannot come. The world is like vnto a Sea, in which many men are drowned. The fish Polypus, otherwise a sottish creature, yet in the catching of shel-fish, vseth strange diligence: euen so some haue wisedome, onely for gain; but as concerning religion, they are merely brutish. As for plea-

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pleaſure, if it be a principle that plures gula quam gladio periere: *moe haue periſhed by gluttony then by the ſword: How many haue periſhed thorow voluptuouſnes? Riches and pleaſures are many a mans God. Now concerning perſecution, how many are ſo effeminate that they cannot abide any tryall? Fiery tryal through the mercies of God, wee haue none by the meanes of a gratious King, whom the Lord bleſſe continually; yet are the godly afflicted with vices and ſinnes: bleſſed are they that can mourne for*

the sinnes of other men: neyther are the godly persecuted with the sinnes of men only, but also with their tongues. He that feareth God now a daies, is made a wonder amongst men. This is a grieuous persecution, because it is done by men, that professe the same religion; and so grieuous is it to many, that for this cause they will not bee counted religious: they had rather bee openly prophane, then publiquely religious, lest they should be scoffed at. Shall wee thinke that these men would abide the fiery tryall, that cannot abide this so easie a kind of tryall? Now th it men

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men may relinquish the world and worldly pleasures, and also that they bee not offended with persecution, I haue penned this treatise: the Lorde blesse the same, to all that shall read it. A true Christian may say with the Poet:

Quocũque aspicio nihil est nisi p̃tus & æther
Fluctibus hic tumidus, nubibus ille minax.

Whethersoeuer I cast my eies, there is nothing but the sea, and the aire, the one raging with his waues, the other threatning with clouds. To conclude, as I thought good to publish this treatise, so I iudged it meete to dedicate the same to your worshippe, being

The Epistle

being a true paterne of piety, and a rare example of religion. The Lord for his mercies sake, multiply these his graces vpon you, that you may liue Eternally.

Your worshippes to command,

FRANCIS DILLINGHAM.

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THE FIERY TRIAL.

1. PETER 4. 12.

Dearely beloued, thinke it not ſtrange concerning the fiery tryall, which thing is to try you, as though ſome ſtrange thing happened vnto you.

AT this 12. verſe S^t. *Peter* exhorteth the diſperſed Iewes to ſuffer afflictions, euen the fiery affliction: In which exhortation theſe things are plainly layd down: Firſt, a friendly compellation, in theſe words;

words; *Dearely beloued*: Secondly, a remouing of a wrong and erroneous conceit, touching the fiery affliction, in theſe words; *Thinke it not ſtrange concerning the fiery tryall, as though ſome ſtrange thing happned vnto you*: Thirdly, a reaſon to ſuffer the fiery affliction, in theſe wordes; *Which is to trie you*. And it is thus to bee framed: that which tryeth men, as the fire tryeth the gold, is to be ſuffered; but the fiery affliction tryeth men as the fire trieth the gold, therefore it is to be ſuffered.

Touching the friendly compellation: Saint *Peter* vſeth it to make his exhortation of greater force, that it may take place with Chriſtians, for men will receiue vſually the exhortations, admonitions, and reproofes of thoſe which loue them; as contrary, they will reiect and

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and deſpiſe the reproofe of them that hate them. *Tres ſunt cauſæ* (ſaith *Ariſtotle*) *quibus efficitur vt ei qui dicit, &c.* There are three things that procure of a mans Auditors credite, wiſedome, honeſty, and loue, wheresoeuer theſe things are to be found, there the hearers reape benefite and profite; but where they are not, they goe away without a bleſſing. Hence we learne the ſincere loue that ſhould bee betwixt Chriſtians, ſeeing *Peter* calleth the Chriſtians dearely beloued. Vnto this duety Saint *Iohn* in his firſt Epiſtle, 3. chap. 18. ver. exhorteth vs, ſaying: *My little children, let vs not loue in word and in tongue, or ſpeech, but in worke and truth.* There are many arguments to perſwade Chriſtians to loue one another: Firſt, afflictions; Chriſtians ſuffer the ſame afflictions, therefore they ought *lib. 2. cap. 2.*

ought to loue another. *Natura affert*, saith the Orator, *Pro Murena, vt eis faueamus &c.* Very nature doth teach vs to fauor those, which suffer the same dangers, out of the which we are deliuered. Seeing then Christians suffer the same afflictions in name, in goods, in body, and euery way, let them loue one another, otherwise they sin against the very light of nature: Secondly, Christians are renued to the image of God, and so haue the same similitude and likenesse. Now all men know, that loue ariseth of likenesse and similitude. *Similitudo morum parit amicitiam*: the likenes of manners begetteth friendship. What a strange thing is it then, that men will not loue those that are Christians, which are renued into the same image with themselues: doth it not plainly argue

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gue that they haue not the image of God renued in truth, but onely in appearance? Wee know, saith Saint *Iohn* 1. Epistle 3. chapt. 14. ver. that we are translated from death vnto life, because we loue the brethren. Hence it appeareth, that many are still in death because they hate Christians, as it appeareth in all places: Thirdly, nature it selfe teacheth loue. *Siccata tellus imbre rigari, &c.* The earth being drie, desireth to be watered: when the heauens are full of water, they desire to power it into the bosome of the earth; such natural sympathy is there betwixt these creatures. Doe not they then teach vs loue? Aske, saith *Iob*, chap. 12. ver. 7. the beastes, and they shall teach thee, and the fowles of the heauen, and they shall tell thee, or speake to the earth, and it shall shew thee, or

or the fiſhes of the Sea, and they ſhall declare vnto thee. So ſay I, the very inſenſible creatures teach vs loue: Fourthly, men are made of the ſame matter; yea, they breath the ſame aire, and yet no loue haue they one to another. It is a true ſaying that, *Fratrum iræ inter ſe inimiciſsimæ* the anger of brethren is the greateſt anger that can be, ſo the hatred of Chriſtian brethren is the greateſt hatred that can be. *A brother offended*, ſaieth *Salomon*, Prouerbes 18. chap. ver. 19. *is harder to winne then a ſtrong Citie, and their contentions are like the barre of a Palace. Vt aqua caleſacta cum ad frigiditatem, &c.* As water that hath beene hotte, being cold againe, is colder then it was by nature: ſo loue being turned into hatred, there ariſeth the greateſt hatred. *Vt adamas ſi frangi contingat,*

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gat. &c. As the Adamant, if it be once broken, is ſhiuered into ſo ſmal pieces that they can hardly be ſeene; ſo the neareſt friendſhippe, if it be diſſolued, is turned into the greateſt hatred. This doctrine of loue, as it hath beene alwaies neceſſary, ſo eſpecially in theſe times: for as our Sauior Chriſt ſaith, Mat. chap. 24. ver. 12. *Becauſe iniquity ſhal encreaſe, the loue of many ſhall bee cold.* Excellently writeth *Bernard* 33. Sermon vpon the Canticles. *Omnes amici et omnes inimici, &c.* All friends and all enemies, all familiars and all aduerſaries, all of a houſe and yet none at peace, all neighbours and yet all ſeeking their owne things. That our loue bee right Chriſtian loue, let vs conſider the kindes of loue: Firſt, there is a naturall loue, as of parents towards their children, but

Chriſtians muſt not ſtay there. Secondly there is a ciuil loue, as one heathen man loueth another for ciuility, neither muſt a Chriſtian reſt in this loue: Thirdly, there is a loue for commodity, which is the common loue of the world, and indeede this is nothing but ſelfe-loue. For *ſi ob tuam cauſam cuiquam, &c.* If thou doeſt profite any for thy owne ſake, it is no benefite but vſury: Fourthly, there is a loue for pleaſure, which loue likewiſe is very common in the world: this is the loue of pot-companions, of dicers and carders, which is ſoone diſſolued. *Quemadmodum ignis qui, &c.* As the fire that is kindled in light matter, is ſoone exringuiſhed, ſo loue which ariſeth of pleaſure, is ſoone put out: Fiftly, there is a chriſtian loue, which is, when we loue men in the Lord

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Lord, and for the Lord. Saint *Paul* Epheſ. chap. 6. ver. 1. commandeth children to obey their parents in the Lorde: that is, ſo farre as they commaund that, which the Lord commandeth them; ſo wee muſt loue men in the Lord: If by reaſon of loue, they will vs to doe vnlawfull things, we muſt rmember that it is better to obey God then men. Now we loue men for the Lord: firſt becauſe he hath commanded vs ſo to doe: ſecondly, becauſe of the graces of God which we ſee in them; and this is right chriſtian loue, and they who cannot loue men, becauſe they ſee the graces of God in them, plainely ſhew, that they haue not chriſtian loue. What ſhall wee thinke then of thoſe, who hate Chriſtian men becauſe they are Chriſtians? As S^t. *Iohn* ſaith, ſurely they are not

passed from death to life, and therefore are in a fearefull estate. And thus much touching the friendly compellation. Now I come to the remooving of the wrong conceit of the fierie trial, which is the second part of this portion of Scripture. The remouing of this conceit is very necessary, for the godly haue beene much troubled with the prosperity of the wicked, and with their owne miseries and calamities. *O Lord*, saith *Ieremy* chap. 12. ver. 1. *if I dispute with thee thou art righteous, yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked prosper, why are they in wealth that rebelliously transgresse?* *Dauid* in the 73. Psalme also saith, *As for me, my feete were almost gone, my steps had well nere slipt, for I fretted at the foolish, when I sawe the*

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the prosperity of the wicked. The Heathen man *Diogenes* in Tully, in his 3. Booke *De natura Deorum*, vttered this speech: *Improborum prosperitates secundæque res, &c.* The prosperity of the wicked reproueth all the power of God. *Tully* also himselfe in his Oration, *Pro Flac.* sayth of Hierusalem *quam chara dijs immortalibus. &c.* It is manifest how it was beloued of God, in that it was ouercome: thus the Heathen man iudged of Gods fauour, by afflictions and crosses. Yet further to shew the necessity of the remoueall of this conceit: if men should iudge by naturall reason, might they not thinke it strange, that a father should suffer his children to be murthered before his eyes, when hee is able to rescue them, and deliuer them? The

godly are Gods children; and is it not ſtrange, that he ſhould ſuffer them to be burned before his eyes, when he is able to deliuer them? Strange it is to naturall reaſon, but ſtrange it muſt not bee to thoſe, which haue ſauing knowledge: the reaſons ſhall be ſet downe in handling of the Apoſtles reaſon. Before I come to the handling of the ſame, Chriſtian reader, meditate of as ſtrange things in Diuinity, as the afflictions of Gods children: Firſt, God hath concluded all men vnder ſin. Rom. 11. *Noſtra eſt* ſaith *Bernard* Ser. 1. *De dominica prima poſt octa. Epi. Adami culpa, &c.* Adams fault is ours, for wee haue ſinned, although in another, and the fault ſhall be imputed vnto vs, by Gods righteous, although ſecret iudgement: Secondly, God reiected

Saul

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Saul and choſe *Dauid*: yea, hee choſe ſome to ſaluation, and reiected others. Excellently writeth *Auguſtine*, Serm. 20. *De verbis Apoſtoli tu homo, expecta, &c.* Thou, O man, lookeſt for an anſwere of me, and I my ſelfe am alſo a man; therefore both thou, and I, let vs hearken to him that ſaith: O man, who art thou that diſputeſt with God? Better farre is faithfull ignorance then raſh knowledge: ſeeke for merite, thou ſhalt find but puniſhment. O depth! *Peter* denieth, the thiefe beleeueth. O depth! Thou ſeekeſt a reaſon of this, I will tremble at the deepeneſſe; thou reaſoneſt, I will wonder: thou diſputeſt, I will beleeue: A depth I ſee, to the bottome, I cannot come. *Paul* calleth them vnſearchable waies of God, and thou wilt ſearch them. Whoſoe-

uer liketh not this anſwere, let him ſeeke for better learned; but let him take heede hee find not preſumers. Thirdly, God hardneth whom he will: Fourthly, he puniſheth thoſe that go about a righteous worke, Iudges 20. Fiftly, he puniſheth not all that commit the ſame ſinne, Exo. 32. *Fatum aſpici non inſpici vult, &c.* Gods ſecrets muſt bee looked vpon, but they muſt not be looked into: beleeued they muſt be without curious knowledge. It is ſufficient to know that they are, *Vt papiliones & minuta quædam, &c.* As Butterflies and ſmall creatures flie about the light of a Candle, vntil they be burnt; ſo mans minde itcheth to know ſecrets: it will needs touch heauenly fire vntill it vaniſh away, and climbe vp into the tower of prouidence, vntill it fall downe.

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Thus I haue ſhewed thee as ſtrange things in Diuinity, as the afflictions of Gods owne deare ſeruants. Now I come to the reaſon of the fiery tryall: The reaſon why God doeth ſuffer his ſeruants to paſſe thorow the fire, is to try them: as gold is tryed in the fire, ſo Gods true ſeruants are tryed from counterfeit ſeruants, by the fiery tryall of afflictions; and no doubt if GOD ſhould ſend the fiery tryall, many vnſound profeſſors would manifeſt themſelues. *Conſtantius* meaning and intending to proue ſome Chriſtians that were in his Palace, whether they were good and ſound men or no, called them all forth, and ſaid: if they would worſhippe his Gods, they ſhould remaine ſtill with him; but if they would not, they muſt depart, with thankeſgiuing

uing, for that they were not punished; but indeed he expelled those that left the true God, and fell to a false worshippe; affirming, that they would neuer be good subiects that were traytors to God. Thus we see how trials discerne betwixt good and euill; betwixt *Dauid* and *Demas*; betwixt *Cephas* and *Caiphas*; betwixt *Simon Peter* and *Simon Magus*. Let not vs then thinke the fiery tryall a strange thing, seeing by it ttue Christians are discerned from false Christians; as drosse is tryed from the golde by the fire. Now as the Lord hath this end in sending the fierie triall; so likewise hath he many others, as the encrease of his Church: for Martyrdome doth encrease the same *Sanguis martyrum est semen ecclesiæ*. The blood of Martyrs is the seed of the Church. *Quoties metuntur*

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tur Christiani toties multiplicantur. As often as Christians are cutte downe, so often are they multiplied. The children of Israel, Exod. 1. 12. the more they were vexed, the more they encreased. By Martyrdome was *Iustine Martyr* conuerted. *Euseb.* in his 4. booke and 8. chapter citeth *Iustine* his words, touching himselfe, in this forme: *Nam ipse ego cum Platonis dogmatibus, &c.* I my selfe being a Platonist, hearing that Christians were traduced, and yet neuer daunted with death, or any fearefull punishment; thought it could not be, that this kind of men should be subiect to malice, or to the desire of vaine pleasure. *Augustine* in his 22. booke *De ciuitate Dei* and 8. chapter writeth thus of Christians; *Lizabantur, vrebantur, includebantur, cædebantur, multipli-*

tiplicabantur. They were bound, they were burnt, they were imprisoned, they were beaten, yet were they multiplyed. The murtherers of Martyrs, are like to those that cutte downe trees, many moe branches spring out of the rootes, then there were boughes before: so out of the ashes of Martyres arise moe Christians then were before. Thus we see a second reason and cause, why God doeth suffer his Church to passe thorow the fiery tryall: namely, the multiplication of the same. *Iulius Palmer*, as Master *Foxe* reporteth, was conuerted by the suffering of Martyrs, in the bloody persecution that was in this land. And thus much touching the second cause of the fiery tryall. The third cause of Gods fiery tryall, is to giue his seruants so suffering, a greater weight of glorie:

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glory: for the momentany lightnes, ſaith Saint *Paul*, 2. Cor. chap. 4. of our tribulation, worketh an exceeding weight of glory in vs; for although good workes, as wee ſhall heare, deſerue not, yet doeth God of his mercy plentifully reward them. Mat. 5. *Happy are they which ſuffer perſecution, for theirs is the kingdome of heauen: happy are you when men ſpeake euill of you, and perſecute you:* and againe, *reioyce and be glad, for that your reward is great in heauen. Nemo*, ſaieth *Chryſoſtome, homilia 2. in Epiſt. ad Coloſ. talem vitæ, &c.* No man ſheweth ſuch conuerſation of life, that he can be worthy of Gods kingdome, but is wholly the gift of God: wherefore hee ſaith, when ye haue done all things, ſay ye, we are vnprofitable ſeruants, for we haue done but the things wee ought.

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Excellently writeth *Ambroſe*, in *Exhor. ad Virg. Vnde mihi tantum meriti, &c.* Whence haue I ſuch merite, ſeeing mercy is my crown? What ſhal we ſay then of Papiſts, who make the ſuffering of Martyrs ſo meritorious, that they make vp the treaſure of the Church? Againſt this vile and deteſtable doctrine, let vs remember, that *Dauid* prayeth thus in the 143. Pſalme: *Enter not into iudgement with thy ſeruant, O Lord, for no fleſh is righteous in thy ſight*; and againe in the 130. hee ſaith, *If thou, O Lorde, doſt mark what is done amiſſe, who is able to ſtand? Daniel* alſo in his 9. chap. and 18. verſe, prayeth thus: *We doe not preſent our ſupplications before thee for our owne righteouſnes, but for thy great tender mercies. Quamuis*, ſayth Pope *Leo* 83. *Epiſt. multorum ſanctorum in conſpectu, &c.* Al-

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Althogh the death of many Saints bee pretious in the ſight of the Lord, yet was not the death of any Saint a propitiation for the ſinnes of the world. The iuſt haue receiued their crownes, and not giuen a crowne; and the faithful by their fortitude are become examples of patience, not gifts of righteouſnes. Yet further to giue reaſons againſt this vngodly doctrine: The ſatisfaction of Chriſt is of infinite value, therefore there neede no adioining of the ſatisfactions of Saints: to this argument *Bellarmine* anſwereth; it is meete that the paſſion of Saints bee not in vaine: as though the paſſions of ſaints were in vaine, except they were adioyned to the paſſions of Chriſt, to make vp the treaſure of the Church. Hath not their owne Pope ſet downe the vſe of them in the

the wordes which I recited? Yea, are there not many other vſes beſides the making vp of the treaſure of the Church: Secondly, the Saints haue receiued a full reward; there wanteth therefore nothing of their labours, which may be beſtowed vpon other men, to ſatisfie for their ſinnes: to this argument, the ſame anſwere is ſhaped in effect, wherefore I paſſe it ouer: Thirdly, if Saints could ſatisfie for our ſinnes, then were they our redeemers and ſauiours; but onely Chriſt is our Redeemer. To this Argument hee anſwereth, that they are our redeemers, which is blaſphemy; for they are redeemed with the pretious blood of Chriſt, and neuer are they called redeemers in the whole Scripture. *The blood of Iesus Chriſt*, ſaith Saint *Iohn* 1.chap. *purgeth vs from*

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from all sinne, and in the 7. of the Reu. 17. ver. *They which are come out of the great tribulation, are said to haue washed their robes in the blood of the Lamb*, which Lamb is Christ Iesus. Now here a question by the way may be demanded: Did all the Saints goe to heauen immediately, as wel as Martyrs? I answere, *Augustine* in his 20. booke, *De ciuitate Dei* and 9. chapt. writeth thus: for although they are not yet with their bodies, yet their soules doe euen now reigne with him, but of a part, we vnderstand the whole, euen the rest, which pertaine to the Church; which is the kingdome of God: *Ergo*, the rest of the soules are not tormented in purgatory, while the Martyrs raigne in heauen with Christ. *Omnis anima Deo chara*, saith *Nazianzen* in his Oration concerning *Cæsarius*, *Post-*

quam corporis vinculis, &c. Euery ſoule beloued of God, being looſed out of the body, flyeth ioyfully vnto the Lord, and enioyeth the happineſſe that is layd vp for the ſame. Hence two maine points of Popery are throwen down: Firſt, Purgatory: Secondly, praier for the dead; *Iniuriam facit Martyri*, ſaith *Auguſtine*, *qui orat pro Martyre.* Hee doeth iniury to a Martyre, that prayeth for a Martyre; ſo he doth iniury to a Saint, that prayeth for a Saint, ſuppoſing him to be in miſery. And as touching purgatory; *Iuſtine* in his 60. queſtion writeth thus: *Eſt de Diuite & Lazaro narratio euidens, &c.* The hiſtory of the rich man and Lazarus is an euident narration, and a manifeſt repreſentation, hauing this doctrine: that after the ſeperation of the ſoule from the bo-

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dy, men neither by prouidence, neither by labour can get or obtaine any helpe. Fourthly, the Lord doth ſend the fiery tryall vnto his ſeruants, that they may be made like vnto Chriſt; which is, a ſingular vſe of the fiery triall: if wee will raigne with Chriſt, we muſt alſo ſuffer with Chriſt: Chriſt was put to death, and that we may be conformable to Chriſt our head, wee that are his members muſt looke for the ſame death. *Neque*, ſaith *Cyprian*, *nobis eſt ignominia pati &c.* Neither is it a ſhame for vs to ſuffer of our brethren, that which Chriſt hath ſuffered: neither a glory for them to doe that which *Iudas* did. Againe, ſaith the ſame worthy Martyre: *Filius Dei paſſus eſt, &c.* The ſonne of God ſuffered to make vs the ſonnes of God, and ſhall not men ſuffer that

they may continue the ſonnes of God? Wherefore remember this fourth end, why God doeth lay vpon his ſeruants the fiery tryall; which indeede ſhould moue all Chriſtians to endure the ſame, if there were nothing els in the fiery tryall. Fiftly, the Lord doth ſend the fiery tryall to exerciſe the graces that he hath beſtowed vpon vs: for in the fiery tryall is exerciſed our faith, whereby wee beleeue the promiſe of God; therefore faith is defined in the 11. of the Heb. to be a ground of things that are hoped for, and an argument of things that are not ſeene. Secondly, hope is exerciſed, which waiteth for the reward that is beleeued; and theſe are two graces of God, that ſtay euery Chriſtian man in temptation: faith apprehending the promiſe, and hope

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looking for the reward promiſed. If humane hope, cõforteth & ſtrengthneth men in their miſeries; how much more ſhold a chriſtian hope ſtrengthen Chriſtians? *Spes facit vt videat cũ terras vndiq; nullas, naufragus in medijs brachia iactet aquis*, hope maketh him that hath ſuffered ſhipwracke, when hee can ſee no land, to caſt and ſpread his armes in the middeſt of the waters. Againe, *ſpes etiam valida ſolatur compede vinctum, crura ſonant ferro ſed canit inter opus.* Hope comforteth the priſoner, his legges make a noiſe with chaines, yet is he merrie at his worke: Other ends of the fiery triall, might I haue recited but I deſire breuitie, I come to the vſes of this doctrine: Firſt if men muſt not thinke the fierie triall a ſtrange thing, what ſhall we thinke of thoſe that will bee Chriſtians,

and yet cannot abide ſmall trialls; as the loſſe of name, of goods, and health for Chriſt his ſake: Let vs remember that which *Cyprian* writeth: *Nec Chriſtiani vltra durare, aut eſſe poſſumus ſi ad hoc ventum eſt, vt proditorum minas & inſidias pertimeſcamus*: Neither can wee continue or be Chriſtians any longer, if it be come to this, that we feare the threatning and deceiptes of wicked men. The ſecond vſe of the doctrine, is to ſhew that all things worke together tothe good of Gods children: *Rom.* 8.28. ver. *For doth not the Fierie triall helpe them ſooner to Heauen*; which is the place that they long for: yea heere wee may ſee, how he ordereth the ſins of tyrants to his owne glorie: They that doe afflict and vexe Gods Church, do ſinne moſt grieuouſly; yet this affliction God willeth

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willeth, as *Peter* ſaith: 1. Epiſt. 4. cap. 19. ver. *they which be afflicted by the will of God, let them commit their ſoules to him in well dooing as vnto a faithfull Creator.* Excellently wtiteth *Fulgentius libr. 1. ad Moni: Deus itaque licet author &c.* That is, God therefore although hee bee not the author of euill thoughts, yet is hee an orderer of euill wills, and by the bad worke of euery wicked one, he ceaſeth not to effect that which is good. To *Fulgentius* agreeth *Auguſtine* in his booke, *De gen. ad literam: Vitiorum non eſt author deus, ſed eſt ordinator.* God is not the Author of our ſinnes, yet is hee the diſpoſer of them. The third vſe of the doctrine is to ſhew the truth of Religion in that men will die rather then they will forſake their Religion, is it not a thing aboue Nature, that men

ſhould rather looſe their liues then forſake their beleefe in God. Memorable is the ſpeech of *Ignatius*, *Frumentum ego dei ſum, beſtiarum dentibus molor & ſubigor, vt panis mundus efficiar Chriſto*: I am the Lord his corne, I care not to bee ground with the teeth of beaſtes, ſo be it I bee made fine bread for Chriſt: But ſome will ſay, haue not Heretiques their Martyrs; yes, but mark the difference in three things. Firſt in the cauſe, *Non pœna ſed cauſa facit Martyrem*, not the punniſhment but the cauſe maketh a Martyre. Secondly, marke the patience of true Martyrs. Thirdly, marke the multitude. The Diuell hath his Martyrs. As he hath his religion and his Sacraments: ſo hath hee alſo his Martyrs, for he doth amaze their ſences, ſo that they feele not the grieuouſneſſe of the

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punniſhment which they ſuffer. To conclude this text of holy Scripture, if thou feeleſt thy frailtie and doubteſt that thou canſt not abide the fierie triall; Remember this ſaying of Cyprian *Deus adiuuat dimicantes, vincentes coronat, retributione pietatis paternæ remunerans in nobis quidquid ipſe præſtitit & honorans quod ipſe perfecit.* God doth helpe thoſe that ſtriue, hee crowneth thoſe that ouercome, rewarding in vs whatſoeuer hee hath wrought, and honouring whatſoeuer he hath perfected: Againe remember what *Ambroſe* writeth in his firſt booke of offices 38. Chap. *Gratia præparandus eſt animus, exercenda mens, ſtabilienda ad conſtantiam, vt nullis perturbari animus poſſit terroribus, nullis frangi moleſtus, nullis ſupplicijs cedere.* The mind is to be prepared with grace, and

and to bee eſtabliſhed vnto conſtancie, that it may not bee troubled with any terrours, nor diſmayed with any ſorrowes, nor yeelde with any puniſhment. The Lord of his infinite goodnes make vs to ſuffer with Chriſt, that we may raigne with Chriſt.

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THE YOVNG MANS Scripture.

ECCLES. Chap. 11. verse 9.

Reioice O yong man in thy youth and let thine hart cheere thee, and walke in the waies of thine hart and in the sight of thine eyes: but know that for all these things God will bring thee to iudgement.

THis portion of holy writ may be called the Youngmans Scripture. The Miniſter hath his Scrip-

ſcripture. 1. *Tim.* 3. chap. 2. ver. He muſt be apt to teach. *Si ſacerdos eſt* ſaith *Hierom* vpon the 2. of *Haggey Sciat legem dei: ſi ignorat legem, ipſe ſe arguit non eſſe ſacerdotem domini* : If a man be a miniſter, let him know the lawe of God, if hee knoweth not the lawe, he proueth himſelfe not to be the Lords Miniſter; Yea the learned father *Auguſtine* in his fourth booke, *De doctrina Chriſtiana* 16. chap. writeth thus, *Tres apoſtolicas Epiſtolas ad Titum, & ad Timotheum, ante oculos habere debet, cui eſt in Eccleſia doctoris perſona impoſita.* Hee ought to haue before his eies the three Epiſtles of *Paule* to *Titus* and *Timothy*, who doth ſuſteine the perſon of a teacher in the Church. The Magiſtrate alſo hath his Scripture 82. Pſalme: *I ſaid yee are Gods but yee ſhall die like men:* The rich man hath his ſcripture.

ture. 1. *Tim* 6. chap. 17. ver. *Charge them that are rich in this world, that they bee not high minded, and that they trust not in vncertaine riches, but in the liuing God: that they doe good and be rich in good workes and ready to distribute and communicate.* The poore man hath his scripture, *Pro* 30. 9. verse: *Giue mee not pouertie, least I be poore and steale, and take the name of God in vaine.* The olde man hath his scripture *Esay* 65. 20. *There shall bee no more there a child of yeares, nor an olde man that hath not filled his daies, for hee that shall be an hundred yeares old, shall die as a yong man, but the sinner beeing an hundred yeare old shalbe accursed.* Lastly, the yongman hath his Scripture euen the text now read vnto you: In which these two things are to be considered. The first is a taunting cõcession in these words;

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Reioice O yong man, &c. Or an Ironie which is, when by pronunciation, wee ſignifie a diuerſe thing, from that which the wordes doc ſound. The ſecond thing is a bridle or reſtraint for the yongman in theſe words; *but know that God will bring thee to iudgement for all theſe things:* Touching the Irony or mocking of the yong man, it may bee queſtioned how it can be lawfull. I anſwere, when it tendeth to inſtruction, and not to ſeduce and deceiue men, then it is good and lawfull and may bee vſed. Examples whereof we haue in God himſelfe in *Elias*, mocking the Prieſts of *Baall*, and the Apoſtle *Paul* who when hee would reproue the follie of ſuch as did boaſt of ſuch things as they had not, hee did greatly abaſe himſelfe and aduance the Corinthians, by ſuch

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ſuch a kinde of ſpeaking: Now to the meaning of the words touching the worde *Reioice*; wee muſt not vnderſtand onely that which the Philoſophers call ioy or reioycing; which is the mirth of the minde, and commeth not to the outward parts, but alſo outward mirth, and all kinde of vnlawfull pleaſures: Yea the abuſe of lawfull pleaſures, and touching the worde *Young man*: wee muſt not vnderſtand him onely that is of the age betwixt thirtie yeares and fortie yeares, as the Philoſophers take the young man; who diuiding age into infancie, childhood and ſtriplinges, youth and olde age make young age begin at thirtie yeeres and to reach to fortie: but we muſt further ſtretch the ſignification of this worde; *Solomon* alſo diuideth not onely the Young man, but alſo

ſo the old man that followeth his pleaſures: but he nameth the yong man, becauſe by reaſon of yeeres, hee is eſpeciallie giuen to pleaſures. Furthermore *Solomon* nameth the hart,& ſaith,let thy heart cheere thee and the eies alſo, and walke in the waies of thine eies,becauſe as the *Rabbins* ſay,theſe two members are the brokers of ſinne, the hart luſteth or deſireth, and the eie ſeeth. That which the eie ſeeth,the heart deſireth, therefore *Iob* ſaith, *I made a Couenant with mine eies,why then ſhould I lo ke on a maide*; And thus much touching the meaning of the Irony. As concerning the meaning of the reſtraint of the Young man, it needeth not any explication: Now to the doctrine. Hence wee learne, that young men are wonderfully addicted to their pleaſures, ſo are many

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many olde men alſo, but young men eſpeciallie; therefore *Solomon* derideth them, becauſe they are ſo addicted vnto them, *Wherewithall*, ſaith the Prophet *Dauid* 119. Pſalme, 9. verſe. *Shall a young man redreſſe his way?* becauſe youth is giuen moſt to licentiouſnes: he admoniſheth thē to frame their liues betime to Gods worde; A young man is ſet as it were in a place where two waies meete, and vnto him come two tempters: the one vertue, the other vice and pleaſure, as there did to *Hercules*: Vertue commeth with chaſte eies and modeſt attire: Pleaſure commeth with wanton lookes, with a painted countenance, and with whoriſh attire: Vertue ſaith, if thou wilt attaine to felicitie, and if thou wilt bee happie, thou muſt take paines; but pleaſure ſaith, if thou

wilt follow mee, I will ſhew thee a pleaſant life, thou ſhalt care for nothing, but for fine meates and drinke: but how thou maieſt lie eaſily and play continuallie, thus the young man is tempted: Vertue propoundeth vnto him labour, if hee will be happie: Vice propoundeth vnto him pleaſure, a cleane contrarie way. Now the young mans nature being prone and readie to leaue labour and to follow pleaſure embraceth the ſame. Hence it is plaine, that pleaſure fitteth the young mans nature; and indeede what doth hee thinke of; what doth hee ſpeake; of what doth hee dreame; what doth he follow: pleaſure, nothing but pleaſure; hard it is for a man to reſiſt anger, but harder it is to reſiſt pleaſure; pleaſure is ingrafted and nouriſhed vp with men. Secondly, it

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is continuall, anger is but ſhort: Thirdly, anger is bitter, pleaſure is ſweet: Fourthly pleaſure is ſpred through the whole bodie: Fiftly, pleaſure is fraudulent and deceitfull. Seeing then the caſe ſtandeth ſo, that pleaſure is diffuſed through all the parts of man, and is naturall vnto him, needes muſt hee follow the ſame, as the fiſh then is taken with the baite, ſo are young men taken with pleaſure: Wherefore let mee ſpeake to thee that art a young man, deale with pleaſure, as if thou wouldeſt deale with a dogge, if thou deſireſt to be rid of him, thou driueſt him away; for if thou doeſt feede him he will abide with thee: ſo if thou deſireſt to be rid of pleaſures, chaſtiſe them that they may fly away, if thou doſt foſter them they will remaine ſtill. Againe; *Si vis in perpetua voluptate*

manere, non voluptatibus adiiciendum ſed à cupiditatibus detrahendum: If thou wilt liue in perpetual pleaſures, adde not to thy pleaſures, but take from thy deſires. ✠ Now let vs ſee the particular pleaſures that men are giuen vnto, to omitt the pleaſure of ſmelling; for although pleaſure doth increaſe by ſmelling garments, yet I will omit to ſpeake of this pleaſure. To omit then the pleaſure of ſmelling, and to come to the pleaſure of taſting, how many men are ouercome with gluttonie and drunkennes, ſo that they make themſelues the diuels ſwine; but I haue ſpoken and written of theſe ſinnes, wherefore I paſſe them ouer. Secondly, how many men are ouercome with the pleaſure of hearing tales and muſicke, tending to adulterie and to whoredome; and to this head I referre

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ferre the pleaſure of prophane dancing, a ſinne of which I haue likewiſe ſpoken: I thinke it were better for ſome to follow their children to puniſhment, then to prophane dancing, tending to whoriſh vice; for if they followed them to puniſhment, they might be brought to repentance: but in dancing they are ſo commended that many of them are ledde vnto hell by it. The third pleaſure is the pleaſure of ſeeing, to which may be referred the pleaſure of getting riches, yea of whoredome, for many men haue *eies full of adultery*, as *Peter* ſpeaketh, 2. Epiſt 2. chap. And as whoredome may be referred to this head, ſo likwiſe may it be referred to the fourth pleſure of touching: of which I wil ſay nothing: ſeeing then pleaſure is ſuch a deceiptfull harlot, that it deceaueth al the

ſenſes, let vs beware of it: *vultu, voce fallit & veſte*, She deceaueth by her voice, by her countenance, and by her garments: By her voice ſhe deceaueth the eare, by her countenance the eie, by her ſweete garments the ſenſe of ſmelling: but ſome man will ſay, what muſt wee doe then, ſeeing pleaſure is ſo deceiptfull, and deceaueth the ſenſes? I anſwere, that wee muſt watch ouer our ſenſes; My ſonne ſaith *Solomon* 23. of the *Pro.* 25. ver. *Giue mee thine heart, and let thine eies delight in my waies:* And againe in the 4. of *Prou.* 23. *Keepe thine heart with all diligence, for thereout commeth life;* the ſenſes are the windowes of the minde, they are alſo the doores of the ſame, eyther to let good or bad thinges into it; Wherefore as *Iob* made a Couenant with his eies, ſo muſt men

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make a couenant with their ſenſes that they beholde no euill things: *Non debent ſenſus, ad inſtar petulantis ancillæ foras euagari*, our ſenſes ought not to wander abroad, like vnto wanton maids; this made *Zenocrates* to ſay, *nihil intereſt pedes an oculos in aliena ponas domo*, It is no matter whether thou faſteneſt thine eies or thy feete in another mans houſe: Wherefore as the Mariners leaue not the Sea, but decline the rockes of the Sea; ſo we muſt not leaue the world, but decline the wickednes of the ſame; and as *Vliſſes* ſtopped his owne eares and his companions with waxe, that they might not heare the inchantments of the Syrens; So muſt wee ſtop our eares, yea vaile all our ſenſes, that wee heare not the inchantments of the world: Wherefore O young men

ſhut your eies, ſtop your eares, leaſt you bee bewitched with the vaine pleaſures of this world; can you not put a difference betwixt flatterie and true friendſhip: pleaſure is but a flattering friend, in a worde it is a deceiptfull enemie; *Qui cauet ne decipiatur, vix cauet: ſæpe is cautor captus eſt*: He that taketh heed leaſt hee be deceiued is not alwaies warie enough; for ſometime hee is caught, bee hee neuer ſo warie.

5. Reaſons againſt ſinfull Pleaſures.

Now that men may auoide pleaſures, I will ſet them downe theſe reaſons, why they ſhould doe ſo.

1. Firſt let the yong man remember that pleaſure is ſhort, but the puniſhment is eternall: *voluptas breuis, pœna æterna. Salomon* in the 7. chap. of *Eccleſ.* and 8. verſe ſaith; *that as the noiſe of thornes vnder a pot, ſo is the laughter of a foole*: as the thornes crackle for a while and profit

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profit nothing, ſo doth pleaſure: *Cogitate* ſaith *Cato*, *ſi quid per laborem recte facitis, labor cito recedit, benefactum remanet, ſi quid per voluptatem nequiter, hæc cito perit et illud numquam abibit:* Conſider if you haue done any thing wel bypaines the paines is quickly gone, the good worke remaineth ſtill; but if you haue done any thing wickedly through pleaſure, the pleaſure ſoone periſheth, but the wicked deede neuer departeth: the Iewes vſe, that the new married folke, doe breake a glaſſe, to ſignifie the fragility of humane things. Secondly, the companion of pleaſure is ſorrow and griefe: *Ita dijs placitum, voluptati vt mæror comes conſequatur.* So it pleaſed God, that ſorrow ſhould follow pleaſure as a companion: *Quam mira res eſt*, ſaith *Plato in Phædo*, *quam homi-*

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nes appellant voluptatem, quamque miro modo ſe habet ad dolorem. What a ſtrange thing is that which men call pleaſure, and how wonderfully doth it reſpect griefe? He which layeth hold on pleaſure, laieth hold alſo on griefe; ſo that they are knit together, as it were by one head: this might be ſpecified by many examples, as of dicing, dauncing, and drunkenneſſe; but I forbeare them, and come to a third reaſon, why men ſhould forſake their pleaſures.

3. Thirdly, there is a ſatietie of pleaſure, πάντων πλέσμονη there is a ſatietie of al things, and therefore of pleaſure: the reaſon of this *Ariſtotle* giueth, *Ethic.7.* the laſt chap. becauſe our nature is not ſimple, but compounded of diuers things; wherefore, ſaith he, *Deus vna & ſimplici in perpetuum voluptate perfruitur*: God

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God doeth enioy one ſimple delight for euer, becauſe his nature is moſt ſimple, and without compoſition. If there were any man of *Philoxenus* his mind, who wiſhed that he had a Cranes necke, that he might take more pleaſure in his banquets; yet would there be a ſatietie in his delight: is there not a ſatiety of any pleaſure which man taketh in hand, ſo that hee leaueth one pleaſure and taketh another in hand? and this argueth that a man is ſicke in his very pleaſures: *Proprium ægrotantium eſt nunc vnum nunc aliud velle, faſtidire cibos, lectum, modo huc modo illuc impatienter ſe conuertere.* It is the propertie of ſicke men, ſometime to will this, ſometimes that; to loath meate, euen the bedde alſo, and impatiently to turne himſelfe, ſometimes hither, ſometimes thither.

4. ther. Fourthly, pleaſures make the voluptuous men that are addicted vnto them, ſtocks and fools: *Whoredome and wine taketh away the mind*, ſaith *Hoſea*, chap. 4. ver. 11. and needes muſt they ſo doe, for they drie the braine much, they trouble the ſpirits to much; they wound the phantaſie: yea, they ſtirre vp exceeding griefes in the deſire. Hence it is, that very few addicted to theſe pleaſures, are turned vnto God: it is a principle in Philoſophy that *excellens ſenſibile corrumpit ſenſum*, the obiect of the ſenſe, being too vehement, corrupteth the ſenſe; as it may be ſeene in thoſe that dwell neare to the riuer Nylus, whoſe fall depriueth them of their hearing; ſo the vehemency of pleaſure depriueth men of their ſenſes.

5. Fiftly and laſtly, there is a woe in

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in Scripture, denounced againſt thoſe that follow their pleaſures: *VVoe vnto them that are mightie to drinke wine, and to them that are ſtrong to power in ſtrong drinke.* Eſay 5.ver.22. *VVoe vnto them that drink wine in bowles, and annoint themſelues with the chiefe oyntments, but no man is ſory for the affliction of Ioſeph.* Amo.6.ver.6. In the damnation of the rich man, this is alledged; Luke 16.ver.25. *Remember that thou in thy life time receiuedſt thy pleaſure, and likewiſe* Lazarus *paines: but now is he comforted, and thou art tormented*: to be then in continuall pleaſure, eaſe, wealth, peace, and proſperity in this world is perilous, and a ſigne of paines in the next: and here by the way men may obſerue, that it is no maruell, though there bee many Papiſtes; for the Papiſts religion is a very

very pleasant religion to corrrupt nature; there is musicke for the eares; goodly Images for the eies; yea, delights for the other senses; yea, there is pleasure for the flesh: for what care many to commit whoredome, seeing by confessing to a Priest they may haue their sins pardoned? Yea, is not this religion very pleasant to Priestes themselues? who, as *Aluarius* writeth, *sæpe cum parochianis mulieribus quas ad confessionem admittunt, scelestissime fornicantur*, do oftentimes commit fornication most wickedly with the women, that doe confesse their sinnes vnto them: if they say that satisfaction is enioyned them, which is very grieuous. I answere with the Prophet *Michah*, chap. 6. ver. 4. *Will the Lord be pleased with thousands of Rammes or with tenne thousand riuers of Oyle: Shall*

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Shal I giue my first borne for my transgression, euen the fruit of my body for the sinne of my soule? Noting, that there is nothing so deare, but that Hypocrites will giue, rather then leaue their sinnes: *Magnum non est sua, magnum est se relinquere.* It is no great thing to leaue goods; it is a great thing to leaue himselfe.

But now me thinkes I heare the young man, saying, Tush, I may follow my pleasures in my youth, and repent when I am olde. The young man is content, that God should haue the blinde, lame, and sicke sacrifice: but, saieth *Malachy*, chap. 1.8. *Offer it vnto the Prince, will he be content with thee, or accept thy person, saieth the Lord of Hostes?* But for the further abandoning of this base minde, remember these things which I shall set downe: First remember, that late repentance

tance may bee iuſtly ſuſpected; *Nam ſi quis quinquaginta annis tibi inſeſtus, cum te ad regiam dignitatem &c.* If a man ſhould liue thy enemy fifty years, and ſeeing thee preferred to a Kingdome, ſhould then ſeeke thy friendſhippe, wouldeſt thou truſt him? So is it to bee thought of thoſe, who deſpiſing God, haue ſerued the diuell; and yet at the laſt houre will turne vnto God: it is to be thought I ſay, that they doe it more for feare of puniſhment, then for loue of the Iudge: Secondly, if thou repenteſt when thou art olde, it is to be feared that thy ſinnes haue left thee, and that thou haſt not forſaken thy ſinnes: *Peccata tua te dimiſerunt, non tu peccata tua*; thy ſinnes haue giuen thee a Diuorce, thou haſt not giuen thy ſinnes; which is a very fearefull eſtate: Thirdly, remember

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member that it is late then to begin to liue, when wee muſt die: *Quam ſerum eſt tunc viuere incipere, cum deſinendum eſt?* How late is it then to take in hand a new life, when we muſt goe out of this life? Fourthly, it is the Diuels perſwaſion, to giue him the preſent time, and God the time to come: Giue me, ſayeth the Diuell, the time that now is; giue God the future time; giue me thy youth, and God thy olde age; giue me thy pleaſant time, and God thy vnprofitable time: ſeeing this is the Diuels perſwaſion, that ſeeketh the deſtruction of thy ſoule, neuer yeeld to the ſame. 4.

Fiftly, *quam ſtultum eſt inde velle ætatem diſponere, quo pauci perduxerunt?* How fooliſh a thing is it then to diſpoſe of thy age, when fewe haue liued ſo long: many are dead we know before gray haires. 5.

6 Sixtly, *Non te pudet reliquias vitæ tibi reseruare, & id solum tempus bonæ menti destinari, quod in nullam rem conferri possit?* art thou not ashamed to reserue to thy selfe the dregges of thy life, and to appoint onely that time for repentance, which can be bestowed vpon nothing? *vt ex amphora primum quod est sinceriſſimum fluit, grauiſſimum quodque & turbidum subsidet: sic in ætate quod est optimum, prius est,* as out of a vessell the purest liquor runneth first out, the filthy remaineth in the bottome, so in our life that
7. which is best, is first. Seauenthly, remember that it is a hard thing to leaue custome in sinne, custome is another nature as it were, and therefore will hardly be forsaken.
8. Eightly, remember that repentance is the gift of God, and his giftes are not at thy commaund.

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Ninthly, remember the tyrannie of death, yea the paine which thy ſickneſſe may bring, it may be will hardly ſuffer thee to thinke of repentance; how dareſt thou then deferre repentance. Tenthly, the ſinnes of thy youth ſhould bee moſt grieuous vnto thee; the Prophet *Dauid* in the 25. Pſalme, 7. verſe, prayeth thus: *Remember not the ſinnes of my youth nor my rebellions, but according to thy kindnes remember thou mee, for thy goodneſſe ſake O Lord.* ¶ Theſe reaſons may ſuffice to make any yonng man to abhorre to delay repentance; but ſome will ſay, will you depriue a man of all pleaſures? God forbid, but in thy pleaſures remember theſe rules. Firſt meaſure thy pleaſures by the end, if they tend to nouriſh ſinne they are naught; hence iudge of dancing of men

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and women together which nouriſheth whoredome; if *Plato* would haue euery Poet to be caſt out of a commonwealth, how much more ſhould this kinde of dancing be baniſhed the common wealth? Secondly, hereby iudge of plaies which yeeld the very ſeeds of wickedneſſe, *Hiſtrionici geſtus*, ſaieth *Lactantius Epit. diui Inſti, quibus infames fœminas imitantur, libidines quas ſaltando exprimunt, docent.* The behauiour of plaiers wherby they doe imitate infamous women, do teach luſt which they do expreſſe by dauncing. Secondly, meaſure thy pleaſures by time, ſee thou vſeſt them not out of time. Bleſſed art thou O land, when thy Princes eate in time for ſtrength, and not for drunkennes, ſaith *Solomon. Eccleſ.* 10. chap. Thirdly, ſee that thy pleaſures for the matter bee

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lawfull. *Aristotle*, 4. *Ethic.* 1. numbreth the dicer among illiberall persons, and saith, hee is giuen to filthy gaine. *Socrates* in *Zenophon* in his first booke of Re. saith, that dicers are idle persons: let dicers therefore looke that the matter of their play bee lawfull. Fourthly, measure thy pleasures by thy abilitie, and see that they bring thee not vnto pouertie; this hath hunting and hauking done to many. Fiftly, see that thy pleasures bee recreations, not vocations. Saint *Paul* 1. *Tim.* 5. chap. 6. verse, saith *that the widdow that liueth in pleasure, is dead while shee liueth*, so say I of those that liue in pleasures, and make recreations their vocations. *Seneca* 55. Epistle saith of an idle person, that hee is dead, the same may bee said of him that maketh pleasure his cal-

ling. Sixtly, ſee that thy pleaſure make thee more fit to ſerue God, For *voluptates illæ ſolum veræ habentur quæ actionem pii perficiunt*: thoſe are onely true pleaſures, which perfect the actions of godly men. Seuenthly, in thy pleaſures begin with praier, that God may bleſſe them vnto thee ταξις ἄριστη ἐκ θεοῦ ἀρχεσθαι καὶ εἰς αὐτὸν ἀναπαύεσθαι ſaith *Nazianzen*, it is the beſt order that can bee, to begin in God and to end in God. Eightly, in all thy pleaſures remember the day of Iudgement, know that God will call thee to iudgement: But yet further ſome will ſay the life of a Chriſtian is without pleaſure, therefore who can endure it? O foole, deceiue not thy ſoule, the life of a Chriſtian is the moſt pleaſant life that can be, for ſpirituall delights are farre better then bodily delightes, the reaſons

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ſons are many. Firſt, man is more delighted in that he vnderſtandeth things, then in that hee perceiueth them by ſenſe; becauſe it is a more excellent knowledge. Secondly, the knowledge of the vnderſtanding, is more beloued then the knowledge of the ſenſes, for there is no man that had not rather want his bodily ſight, then his ſight of his ſoule, which is his vnderſtanding. Thirdly, the ſpirituall good which cauſeth ioy, is greater then any bodily good: men wil abſtaine from many bodily pleaſures, that they may obtaine honour: but ſome will ſay how commeth it then to paſſe, that bodily pleaſures are more followed after? There are diuers cauſes. Firſt bodily pleaſures are better knowne. Secondly, they are preſeruatiues againſt griefes of the bodie, which

man cannot endure, *vt quidam morbo aliquo & ſenſus ſtupore ſuauitatem cibi non ſentiunt, ſic libidinoſi, auari facinoroſi &c.* As they which are ſicke feele not the ſweetnes of meate, ſo they that are giuen to luſt, to couetouſnes and wickednes, feele not the ſweetnes of true pleaſure: *I haue had*, ſaith *Dauid* 119. Pſalme, *a great delight in the way of thy teſtimonies, as in all manner of riches:* And againe, *except thy lawe had beene my delight I ſhould haue periſhed in mine afflictions:* and thus much touching the firſt part of my text. Now I come to the ſecond: which is a bridle and reſtrainte to keepe the young man from his pleaſures: but know ſaith *Solomon* that God wil bring thee to iudgement for all theſe things: In which words I will handle three thinges. Firſt what Iudge-

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Iudgement is; Secondly, the diuerſitie of iudgements, Thirdly, the vſe of the doctrine. Touching the firſt to omitt the diuerſe ſignifications of the worde iudgement: Iudgement is an act of a Iudge, either abſoluing or condemning any perſon: this to bee true, no man can denie, Chriſt is the iudge of the quicke and the dead, and hee will either abſolue them, or condemne them: Abſolue them hee will if they bee members of his myſticall bodie; condemne them he will, if they liue in their ſinnes without repentance; touching the diuerſities of iudgements, there are two iudgments, the one particular: the other generall: The particular iudgement euery man hath at his death: the generall iudgement, ſhall be at Chriſt his ſecond comming.

ming. For the proofe of this particular iudgement, it is euident that the wicked are carried to eternall punishment, 16. of *Luke* and the godlie to eternall rewards: but it is no way probable, that the rewards should be rendered before iudgement: therefore at the houre of death there is a particular iudgement. *Chrysostome* in his 37. Homilie vpon *Mathew* doeth make this plaine; *Postquam*, saith he, *Diem tuum obieris, iudicium & pœna consequetur*: After thou art dead, iudgement and punishment will follow: In which place, hee confuteth those, that thinke that Christ will bring the dead to repentance: he vseth this argument; after death there followeth iudgement, and after iudgement punishment; therefore there is no place for repentance. By the way wee may

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may obſerue, what is become of Popiſh Purgatorie, wherefore wee muſt hold with *Auguſtine, lib. 2. De Origi. Anim. cap. 2. Illud rectiſsime & valde ſalubriter credit, iudicari animas cum de corporibus exierint, antequam veniant ad illud iudicium, quo eas oportet iam redditis corporibus iudicari.* He doth very well beleeue, that the ſoules are iudged when they goe out of their bodies, before they come to that iudgement, in which they ſhall bee iudged with their bodies. But ſome will ſay, Then to what end ſerueth the generall iudgement? I anſwere, there are many cauſes of the ſame: Firſt, that the mercy and iuſtice of God might be made manifeſt, God hath made all things to declare his glory: the wicked might accuſe him of iniuſtice, therefore he will haue the ſame made manifeſt to the whole

whole world, as likewiſe his mercy in the ſaluation of his ſeruants.

Secondly, God will haue his ſon Chriſt Ieſus, publikely to be glorified, and honoured: He was publikely diſhonoured in this world, therefore his father will haue him publikely honoured at the day of iudgement.

Thirdly, the Lord will haue his ſeruants publikely honoured: the Saints haue been made a ſpectacle to men in this world, therefore he will haue them honoured before the whole world. Fourthly, whole man muſt bee iudged and receiue his reward, both in ſoule and in body; therefore there muſt be a generall day of iudgement. Fiftly, the workes of men are not ended at their death: the wicked men by their examples, writings, and many euill deedes, doe much hurt, euen after

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after their death: and the godly after their death, doe much good by writings; therfore when there shal be an end of good and euill works, which shall bee at the end of the world, then shall be a generall day of iudgement: And that there shal be a iudgement, it is plaine by many reasons: First, many wicked men escape vnpunished in this life, therefore seeing the Lord is righteous, he must needes punish them in the life to come: wherefore excellently speaketh *Isocrates* in his *Pare.* *Iusti, si nulla alia re iniustis præstant, spe certe bona sunt superiores.* If the iust excell the vniust in nothing, yet are they better in respect of hope: Secondly, the conscience of a man doth declare euidently, that there shall be a iudgement, for that will accuse him most fearefully, after sinne, which is a liuely representation

tion of a iudgement to come: therfore conſcience is called, before ſinne be committed, a bridle; and after ſinne, a ſcourge or whippe. To giue one or two examples: *Pauſanias* after he had rauiſhed *Cleonice*, how fearefully was he troubled? Her ſhape did appeare vnto him in his ſleepe, and threatned puniſhment, ſaying, *pœna tibi luenda eſt* thou muſt be puniſhed. *Nero* hauing murdred his mother, as *Suetonius* writeth *Sæpe confeſſus eſt ſe exagitari materna ſpecie*, oftentimes acknowledged, that hee was tormented with her ſhape: Thirdly, there are iudgments in this world; therefore there is a Iudge of the world: God hath fearefully puniſhed many ſinners, as ſwearers, adulterers, vſurers, euen in this life; which is an euident argument, that there is a iudge of the world. Excel-

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cellently writeth *Auguſtine* in his 1. booke *De ciuit. Dei*, chap. 3. If God ſhould puniſh no ſinne in this life, his prouidence would not be beleeued: if he ſhould puniſh al ſinne, nothing would be thought to bee reſerued to the day of iudgement. Fourthly, it is an article of our beleefe, that Chriſt ſhall come to iudge the quick and the dead: Fiftly, *Sibill* hath propheſied of Chriſt his ſecond comming to iudgment, writing thus: *Tunc caſtus Chriſtus ponet certamina iuſta, ornabitque probos æternaque præmia reddet.* Then chaſt Chriſt ſhall compound all controuerſies: hee ſhall beautifie the good, and giue them euerlaſting rewards. Now I come to the vſes of this doctrine, which are many; firſt, it ſhould make the Miniſters diligent in preaching; *I charge thee before God*, ſaieth Saint *Paul*, 2. Tim.

Tim.chap.4.ver.12. *and before Iesus Christ, who shall come to iudge the quicke and the dead, that thou preach the word, &c.* Secondly, it should teach Magistrates to iudge righteous iudgement, for they haue a Iudge in heauen: Thirdly, it should teach men to be fruitfull in good workes: for although workes deserue nothing, yet shall men be iudged according to works, because they doe declare a man to bee in Christ Iesus: Fourthly, it teacheth men to abstaine from all vncharitable iudgements, for God is our Iudge: Fiftly, it teacheth men, little to esteeme these vnchristian censures, that men will giue one of another: Sixtly, it teacheth all men to haue a cleare conscience; for if our conscience doe condemne vs, God is greater then our conscience: Seuenthly, it should stay

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mens mindes from the greedy desires of this world: Lastly, it should teach young men to absteine from the vnlawfull pleasures of this life, Know that God will bring thee to iudgement, whosoeuer thou art that art addicted to thy pleasures. *Sed quam cæcus inest vitiis amor? Omne futurum, despicitur, suadentque &c.* But alas, how blinde is the loue of vice? all things to come are despised; things present perswade, profite and pleasure, neglecting punishment, causeth men to transgresse, while that punishment is deferred. Thus much shall serue to haue spoken of this text: the Lord of his infinite goodnesse and mercy grant, that in al our thoghts, wordes, and deedes, wee haue the day of iudgement before our eyes.

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THE DIFFICVLTIE of Saluation.

MAT. 19. 25.

Who then can be saued?

OVr blessed Sauiour Iesus Christ immediatly before these wordes, had taught this doctrine: that rich men are hardly saued, which he made manifest by a prouerbiall speech: *It is harder for a*

Camell to goe thorow the eye of a needle, then for a rich man to enter into the Kingdome of heauen; vpon which doctrine and prouerbe, the Disciples inferre this queſtion: *Who then can be ſaued?* as if they had ſaid, then is ſaluation indeede a difficult matter; for rich men haue the moſt eſpeciall meanes to be ſaued: they haue wealth, wherby they may get knowledge; but, as *Solomon* ſaith, Prouerbes 17. ver. 16. *Wherefore is there a prize in the hand of a foole to get wiſedome, and he hath no heart?* Againe, they haue whereof to releeue the poore; ſo that they make them friends of the vnrighteous *Mammon*, Luke 16. ver. 9, *Make you friends*, ſaith our Sauiour Chriſt, *with the riches of iniquitie, that when yee ſhall want, they may receiue you into euerlaſting habitations*: Furthermore, they haue leiſure

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leiſure to pray and inſtruct their families, but they haue no care of theſe dueties. o For the further explaining of the words; the word *Who* is ſometime a word of mourning, as Gal. the 5. ver. 7. *Ye did run well, who letted you, that yee did not obey the truth*: *Non interrogantis eſt illud quis, ſed deplorãtis*, ſaith Oecumenius, that Who is not a word of aſking, but a word of bewailing. Secondly, this word Who is a word of exhortation, Hoſ. 14. ver. 10. *Who is wiſe, that he may vnderſtand theſe things?* ſo likewiſe in the 107. Pſalme, *Who is wiſe, that he may obſerue theſe things?* and Ier. 9. ver. 11. *Who is wiſe, that he may vnderſtand this?* Thirdly, this word Who is a word of wondering, Eſay 53. ver 1. *VVho hath beleeued our report!* Fourthly, it is a word of queſtioning, and ſo it is in this place: *VVho*

then can be ſaued? Now concerning the word *Saued*: ſometimes by ſaluation is ment temporall ſaluation; that is preſeruation: 1.of Tim. 4.10. God is ſaid to be *the Sauiour of all men, eſpecially of thoſe that beleeue*, that is the preſeruer. Pſalme 36.ver.6. *Thou Lord doſt ſaue man and beaſt*: that is, thou preſerueſt them. But in this place it noteth not preſeruation, but eternall ſaluation, as in many other places of holy ſcripture; the words then doe not deny ſaluation to rich men, but note the difficultie of ſaluation. Here two errors are to be auoided, the firſt is we muſt not thinke that riches are vnlawfull for chriſtians: the holy Scriptures do euery where forbid thefts, and commend almes; which would neuer haue bin done, if riches had bene vnlawfull for Chriſtians: The ſecond errour is,

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wee muſt not thinke that almes is ſufficient vnto ſaluation, without faith, hope, loue, repentance, and other graces of God: for, ſaith our Sauiour Chriſt, Luke 13. *Except ye repent, ye ſhall all likewiſe periſh*: and Saint *Paul* 1. Cor. 13. ſaith, *If I feede the poore with al my goods, and though I giue my bodie to be burned, and haue not loue, it profiteth nothing.* Saint *Auguſtine* in his 21. booke *De ciuitate Dei*, 22. writeth thus: *qui fecerit (inquit) eleemoſynas, quamuis mores in melius non mutauerit, ſed inter ipſas ſuas elemoſynas, &c.* There are ſome that hold, that hee which giueth almes, although hee mendeth not his life, but liueth wickedly; yet ſhall he haue iudgement with mercie: ſo that he ſhall neuer be condemned, or els he ſhall be deliuered out of damnation, eyther after ſome ſhort or long time. This is

a damnable opinion, for the Scripture euery where requireth vnto ſaluation, a change of our liues; yet ſhould it ſeeme, that ſome are poſſeſſed with it, euen in theſe daies, for there are fearefull curſers, vſurers, and ſuch as liue in other ſinnes; yet becauſe they giue now and then almes to the poore, they expect and looke for ſaluation: theſe two errours being avoided, now I come to the handling of the text. The doctrine which ariſeth from thence is this: namely, that it is an exceeding hard matter for a man to be ſaued: yea, indeede it is a wonder that any man attaineth vnto ſaluation: to make this point plaine, is it not a great worke to make ſomething of nothing? If thou wilt be ſaued, God muſt work as great a worke for thee, for thou muſt be a new creature, 2. Cor. 5. ver.

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ver. 17. *If any man be in Christ Iesus, let him be a new creature*: so Gal. 6. 15. saith Saint *Paul, for in Christ Iesus, neither circumcision auaileth any thing, nor vncircumcision, but a new creature.* Againe, Ephes. 2. 10. *for we are his workemanshippe, created in Christ Iesus, vnto good workes*: so then is it as great a matter for any to be saued, as to be created? Yea, in some sort greater; for when God created the world, he found nothing to resist his will, but in this new creation of man, he findeth the peruerse will of man, to resist his will; which peruersenes he must take away. Secondly, men are dead in their sins by nature, Ephes. 2. 7. Is it not a wonderfull worke to raise a dead man, and to giue him life? Euen so is it to raise a man out of the graue of his sinnes, and to giue him a spirituall life. Excellently therefore doth

doeth *Aquinas* hold *prima secundæ 113. quæ. Ar. 9.* that *iustificatio impij est maximum opus Dei.* To make an vngodly man righteous is the greateſt worke of God. *Iudicet qui poteſt*, ſaith *Auguſtine*, *Trac. 72.* in Ioh. *vtrum maius ſit iuſtos Angelos creare, quam impios iuſtificare, certe ſi æqualis eſt vtrumque potentiæ, hoc maioris eſt miſericordiæ.* Let him iudge that is able, whether it is a greater matter to create the Angels righteous, or to iuſtifie the vngodly man; that is, to make him righteous: verily if both be of equall power, yet is it a worke of greater mercy, to make an vnrighteous man righteous. To come to particulars, it is a harder matter for a rich man to be ſaued: First, in reſpect of pride, for he is in danger to be proude, 1. Tim. 6. 17. *Charge them that are rich in this world, that they be not high minded.*

1. Pride.

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The Prophet *Hoſ.* chap. 13. verſe 6. ſaith of the Iſraelites, that *they were filled, and their heart was exalted.* I know, ſaieth *Cato* in *Gell.* in his 7. booke and 3. chapter, that moſt men by proſperity do waxe proud; but this ſhould not be, for *quemadmodum arboris ramus quo eſt plenior, eo eſt grauior*: euen as the bow of a tree, the fuller of fruit it is, the lower it is: ſo the more bleſſings the Lorde doe beſtow vpon men, the more humble they ſhould be. *Agricolæ* ſaith *Plutarch*, *libenter vident ſpicas quæ vergunt ad terram, quæ enim ob leuitatem ſurſum attolluntur, inanes ſunt.* Husbandmen doe willingly behold eares of corne that turne towards the earth; for they which looke vpward are emptie, and haue nothing in them: ſo may I ſay, God regardeth the humble, but the proud he ſcorneth. Seeing then

then rich men bee in danger of pride, and they which will be ſaued muſt be humble, it muſt needes be, that it is a hard matter for rich men to be ſaued. *Eſto*, ſaith *Chryſoſtome* in his Homily *Profec. Euangelij. multum ædifices, habeas elemoſynas, preces, ieiunia, virtuteſque omnes, humilitate non præiecta, fruſtra & in vanum erunt omnia, facileque ruet ſuper arenam extructum ædificium.* Be it thou buildeſt much, thou mayeſt haue almes, prayers, faſtings, al vertues; yet if humilitie be not laide for a foundation, all is in vaine, and thy building will eaſily fall, beeing but vpon the ſand. Secondly, it is hard for rich men to be ſaued, in reſpect of putting their truſt in riches: *Charge rich men*, ſaieth Saint *Paul* in the place before cited, *that they truſt not in vncertaine riches.* For this cauſe Epheſ. 5. ver. 5. a couetous

2. Confidence in riches.

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uetous man is called an Idolater, becauſe he putteth his truſt in his riches; not onely becauſe in reſpect of riches, he neglecteth the ſeruice of God, but becauſe he thinketh that his life doeth conſiſt in riches; therefore I ſay, is he called an Idolater. Riches through the corruption of men, do marueilouſly ſteale their hearts from God, for they will no longer truſt God, then they ſee him in their Barnes or Cheſts. *Giue me not*, ſaith *Agur* 30. of the Prouerbs, 8. verſe, *pouertie nor riches, feede me with foode conuenient for me, leaſt I be full, and denie thee, and ſay, VVho is the Lorde?* meaning, that many rich men put their truſt in their riches, and ſo denie God. Πολυθεότης is ἀθεότης. To make many Gods, is no better then a kind of Atheiſme: ſeeing then the rich man doth make many Gods, he is

is in danger to denie God; and ſeeing he is in danger of both theſe: to make both many Gods, and to denie God, it muſt needes bee a hard matter for him to be ſaued.

3. Couetouſnes.

Thirdly, it is a hard matter for a rich man to be ſaued in reſpect of couetouſnes: the more riches doe encreaſe, the more they are deſired. The deſire of riches is like vnto a dropſie, *creſcit indulgens ſibi dirus hydrops*; the more he that hath the dropſie drinketh, the more he deſireth; ſo the more riches that a rich man hath, the more he deſireth: inſomuch that phyſick doth encreaſe the diſeaſe. Thirſt is quenched with drinke, hunger with meate, but the thirſt and hunger of riches is neuer ſatisfied. Excellent therefore is the ſpeech of the holy Prophet *Dauid* in the 62. Pſalme, *If riches encreaſe, ſet not your hearts vpon them. There be*

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be three things that will not be ſatiſfied, ſaith *Agur*, Pro. 30. 15. *yea, foure that ſay not, it is enough: the graue, the barren wombe, the earth that cannot be ſatisfied with water, and the fire that ſaith not, It is enough.* The ſame may be ſaid of couetouſnes, it is neuer ſatisfied: *qui plus cupiunt, ſic diuitias habent, quomodo habere dicimur febrem: dicere debemus, febris illum tenet; ſic Diuitiæ illum poſsident, non ille Diuitias.* They that deſire more, poſſeſſe riches as a man is ſaid to haue an ague; we ſhould ſay the ague hath him: ſo riches poſſeſſe him, not he riches: wherefore Chriſtian brother, whoſoeuer thou art, learne to moderate thy appetite, concerning riches; *for they that will be rich*, ſaith the Apoſtle, 1. Tim. 6. 9. *fall into temptation and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition*

dition and destruction. A poore man needeth many things, a couetous man all things. As men cannot vse a horse without a bridle, no more can a man vse riches without moderation of his appetite: the best riches then are want of the desire of riches. Fourthly, rich men are hardly saued in respect of pleasures, for many of them, are exceedingly addicted vnto a voluptuous life, and indeede liue in no calling; onely pleasure is their calling, as if God had euer ordained any such calling: *They take the Tabret and the Harpe and reioyce in the sound of Organs. Iob* 21. 12. I take not away pleasures from men, but I desire to temper them with an holy and Christian vocation. If the heathen man said, that *qui ad eruditionem aspirant, iis omittendæ sunt omnes voluptates, relinquenda studia delectationis,*

4. Pleasure.

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tationis, ioci conuiuium, ſermo etiam pene omnium familiarium deſerendus. They which aſpire to learning, muſt abandon pleaſures, relinquiſh delights, and forſake mirth, banqueting; yea, the talke almoſt of familiar friends: how much more may I ſay, that they which will atteine to the Kingdome of heauen, muſt abandon their delights and pleaſures. Let no man thinke that God hath placed them in this world, to be the ſeruants of pleaſures, but that they ſhould follow after vertue: many men deſire to be accounted valiant; here is valor and ſtrength to be ſhewed: namely, in vanquiſhing their pleaſure: *Hanibal* when he was nine yeares olde, ſware that he would be an enemy to the very name of a Roman: we in baptiſme vowed to relinquiſh pleaſures, yet doe not men

forsake the same: If *Euripides*, as *Plutarch* reporteth, findeth fault with those that vsed musicke at their banquets, because it is to bee vsed for comfort and solace, and not to weaken mens minds with pleasure: how much more may they iustly be found fault withall, that vse nothing els but pleasures and pastimes? Hence is it that they are so nice, that they can beare no afflictions. Excellent is the counsell of *Isocrates*: γύμναζε σεαυτον πόνοις ἑκουσίοις, ὅπως ἂν δύνοιο καὶ τὰς ἀκουσίους ὑπομένειν Exercisethy selfe in voluntarie labours, that thou maiest beare necessary afflictions: but enough of this point. Fiftly, rich men are hardly saued in respect of cruelty: for many of them are cruell oppressors. To this head I referre Incloſers, who turne men into sheepe; so that they dispeople townes,

5. Cruelties for inclosing

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townes, and diſteeple Churches. I cannot more fitly reſemble theſe men, then to *Aeſops* Lyon, who ſaid, one part is mine, becauſe I am moſt worthy, another is mine becauſe I am ſtrongeſt, the third is alſo mine, becauſe I laboured moſt, and if you will not alſo graunt mee the fourth part, and indeed all, fare-well friendſhippe: ſo ſaith the Incloſer, one part is mine, I am moſt worthy, for I am a Gentleman; an other part is mine, I am ſtrongeſt, for I am wealthieſt, the third part is mine, for I paid for all, and touching the fourth part, except thou wilt alſo graunt me that, fare-well friendſhippe. If the eloquent Prophet *Eſay* in his 5. chap. and 8. verſe, denounced a *woe vnto thoſe that ioyne houſe to houſe, and lay fielde to fielde, till there bee no place, that they may be placed themſelues in the mid-*

deſt of the earth. Why ſhould not a woe be denounced againſt thoſe that ioyne fielde to fielde, ſo that there bee no Commons for the poore, nor corne and graine for them: haue not thoſe Incloſers forgotten the law of nature, which is, to doe as men would be done vnto? Would they be thus dealt withall themſelues? I pray God that theſe Incloſers incloſe not the Diuell in their Paſtures, and their ſoules in hell. Againe, to the head of crueltie I referre vſurie: the vſurer may be fitly reſembled to lightning, which melteth the monie in the purſe, and neuer hurteth the purſe. *Loculis integris*, (ſaith *Seneca*) *pecunia, quæ in his fuerat, conflata reperitur: quia ignis tenuiſſimus per occulta foramina tranſit.* The Lord in the 23. of Deut. ve. 19. ſaith plainely, *Thou ſhalt not giue to vſur*

2 In Letting to Vſurie.

to thy brother, as vsury of money, vsury of meate, vsury of any thing, that is put to vsury. Hence I thus conclude; to no brother must we lend vpon vsury, but all Christians are brethren: *Ergo*, to no Christian must we lend vpon vsury. If it be obiected, that the Iewes were permitted to lend to strangers; I answere with *Ambrose, Cui iure inferuntur arma, huic legitime indicuntur vsuræ*: they that might lawfully be killed, might lawfully be oppressed with vsury; and in very deed the practise of the Iewes doth manifest this permission in some sort, for one Iew will not lend to another vpon vsury; if he doth, he is condemned by the law of God; and shall one Christian then lend to another vpon vsury? My purpose is not to handle this same at large, therefore I leaue the vsurer

condemned by Gods law, by mans law, by the law of nature, and by his owne conſcience, and ſay with *Plautus, Quid eſt daniſta? genus hominum improbiſsimum eſt.* What is an vſurer? It is a moſt wicked kind of men, for indeed he is worſe then a Iew; for one Iew will not take vſury of another, but the vſurer wil take vſury of his Chriſtian brother: hee is worſe then death, for death killeth but the bodie, but the vſurer killeth both bodie and ſoule. Laſtly, to this head of cruelty, I referre oppreſſing Land-lordes, who, as *Galba* made his Citizens moſt drie ſponges, ſo theſe men make their tennants: their rents are now ſet vpon the tenter-hookes, and they grind the faces of the poore, not conſidering that they are the Lords tennants: and laſtly, not thinking vpon the ſaying of *Iulius Cæſar*,

3. of oppreſſing of tenants.

miſera

miſera comes ſenectutis, eſt priſtinæ crudelitatis memoria. The remembrance of olde crueltie, is a miſerable companion of olde age. *Alexander* being asked where hee had his treſures, anſwered at his friends: ſo cannot thoſe raking Land-lords ſay, for few friends haue they: this is a crying ſinne, and day and night it maketh ſuch a noyſe in the eares of the Lord, that he will not heare the prayers of thoſe oppreſſing Land-lords. The Land-lord now a dayes letteth his grounds beſt, that deſtroyeth his tennants: if any man marueile at theſe thinges, let him remember, that old age inclineth to couetouſnes. *Hoc vitium affert ſenectas hominibus, attentiores ſunt omnes ad rem, quam ſat eſt:* This is the fault of olde age, it is too much giuen to the worlde; no maruell then, though men bee

6 Impatiencie of reproofe.

exceedingly addicted to this ſinne. Sixtly, rich men are hardly ſaued, in this reſpect, that they are impatient of reproofe, which is a meanes to ſaue mens ſoules. The rich man thinketh that he muſt not be reproued, for hee is a certaine God vpon the earth: *Diues quaſi Deus.* If a Miniſter now a daies crie *væ vobis*, Woe vnto you rich men: it will be hard, if they bring him not *coram nobis*, before the Magiſtrate. *Minucius*, as *Liuie* reporteth, ſayde *eum eſſe primum virum, qui recte conſulit; eum ſecundum, qui bene monenti obtemperat: qui nec bene monet nec paret, extremi ingenij eſſe*, that hee was the beſt man, that could giue good counſaile; he was the ſecond that did obey, but he that did neyther giue good counſell nor obey, was of a nature to bee deplored. What nature then haue theſe rich men

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men, that will neither giue good counsell nor take good counsell? Take none they will not, for they cannot abide to bee reproued: reprouing is rayling in their corrupt iudgement. But let them knowe, that *Isocrates* the Heathen man could put a difference betwixt these two. *Nam accusare putandi sunt* (saith he) *qui ladendi causa conuicia dicunt; admonere, qui propter audientium vtilitatem, idem faciunt.* They are said to accuse that tell men of their faults to hurt them, but they doe admonish that tel men of their faults, for their good: seeing then that rich men are tolde of their faults for their good, and not for their hurt, let them put a difference betwixt railing and reproofe.

But howsoeuer these men are impatient of reproofe, let the Minister

niſter do his duety; let him not be *Lapis lauigatorius*, a ſleeke-ſtone to ſoothe and ſmoothe men in their ſinnes. Woe vnto them that call euill good, and good euill: ſinne is ſinne in whomſoeuer it is found, whether he be rich or poore, God reſpecteth no mans perſon: let the rich man then as he deſerueth, haue his reproofe. Seuenthly and laſtly, a rich man is hardly ſaued, for he is in danger to breake all the commaundements of God, or the moſt of them: he is in danger of Idolatrie, as I ſhewed before: yea, is he not in danger of ſwearing? And doe not rich men now a daies cracke oathes, as the bird *Sitta* cracketh nuts? Doeth not the rich man moſt wofully prophane the Sabboth, in vſing faires and worldly buſines vpon the ſame? Furthermore, he is diſobedient to his parents,

7. his prone to all ſin

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rents, for he careth not for the Miniſters of Gods word, who ſhould be his fathers: yea, hee careth not to murther by not feeding the poore: and what careth hee to commit whoredome, becauſe by his wealth he can countenance his ſinne? Stealings, falſe witneſſe, and coueting are his daily ſinnes. Seeing then that theſe things are thus; how hard is it for a rich man to be ſaued? But ſome man will ſay, is it not alſo hard for a poore man to be ſaued? Yes very hard: for when our Sauiour Chriſt ſaith, *It is hard for a rich man to be ſaued*, hee doeth not denie, but that it is alſo hard for a poore man to be ſaued. The affirming of the one, doeth not make a deniall of the other; and indeede it is alſo exceeding hard for a poore man to bee ſaued: Firſt, a poore man is in danger of impatiencie

Cauſes of the difficultie of poore mens ſa
1. Impatience.

encie in respect of his pouertie. How doe the poore fret and murmure against God, because they are in want? Secondly, it is a hard matter also for a poore man to be saued in respect of enuie, for the poore men enuie the estate of rich men, and pine away with sorrow, that any are in better estate then themselues: this is a very fearefull sinne, for they should reioice at the good one of another, as members of the same Mysticall bodie. *The poore and the rich meete together* (saith *Solomon*, Pro. 22. 2.) *the Lord is the maker of them all.* Againe, *inuidia ipsa maximam partem veneni sui bibit.* Enuy drinketh the greatest part of his owne poyson. The Serpents keepe poyson without their owne hurt, and powre it out to the hurt of others; but the enuious man keepeth his enuie, which is poyson,

2. Enuye.

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poyſon, to his own hurt, and powreth it out to the hurt of others, and to the ruine of his owne ſoule. Thirdly, it is hard for a poore man to be ſaued, in reſpect of lying, for becauſe hee is poore, hee thinketh that he may lye to releeue himſelfe. Fourthly, it is hard for a poore man to be ſaued, in reſpect of ſtealing; for to helpe himſelfe, he careth not to commit this ſinne. *Giue me not powerty* (ſaith *Agur*, Prou. 30. 8.) *leaſt I be poore and ſteale, and take the name of God in vaine.* Now let not any man take me thus, as if rich men would not murmure, as if they were not enuious, or would not ſteale; or as if poore men might not be proude, couetous, or cruell: but as it is ſaid in the 25. of Eccleſiaſticus, ver. 2. *Three ſorts of men my ſoule hateth, and I vtterly abhorre the life of them: a poore man that*

3. Lying.

4. Stealing.

that is proud: a rich man that is a lyar and an old adulterer that doteth: So then it is monstrous for rich men to lye, as it is for poore men to be proude. o

Furthermore I might shew that it is a hard matter for them both to be saued: I meane both poore and rich, in respect of buying and selling; *for as a naile in the wall, sticketh fast betweene the ioynts of stones; so doth sinne sticke betweene buying and selling*, Eccles. 27. 2. But I come to the vses of the doctrine: The first vse of the doctrine is this: namely, that men ascribe their saluation to God alone, not partly to him and partly to themselues, seeing saluation is as great a worke as creation. Excellently writeth *Bernard* in his booke of free-will, *Id totum gratia Dei est, quod creamur, sanamur, & saluamur.* It is the meere grace of God

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God that wee are created, that we are made whole, and that wee are ſaued. Againe, ſaith *Auguſtine* in his ſentences, *Ad cæleſtis Hieruſalem conſortium non aſcendit, niſi qui toto corde profitetur, non proprij eſſe operis, ſed diuini muneris, quod aſcendit.* He aſcendeth not to heauen, who doth not acknowledge with his whole heart, that it is not by his owne worke, but by Gods gift, that he aſcendeth thither. Furthermore, ſaith the ſame *Auguſtine, lib. 2. De peccatorum meritis & remiſsione cap. 18. laborant homines inuenire, in noſtra voluntate quid boni ſit noſtrum, quod nobis non ſit ex Deo; & quomodo inueniri poſsit ignoro.* Men doe labor to find in our wil, what good is ours, which is not of God; but how it ſhould bee found I know not. Laſtly, in his 106. Epiſtle he writeth ſweetly; *gratia Dei ſic operatur,*

ratur, vt nec voluntas accipientium prætermittatur vel adiungatur, sed subsequatur; quandoquidem tantum beneficium non solum non libentibus sed etiam reluctantibus datur. Gods grace doth so worke, that neither the will of him that receiueth it, is past ouer or ioyned with the same grace, but followeth it, seeing so great a benefite is not only giuen to those that are not willing, but euen to those that resist the same. The second vse of the doctrine is this; seeing it is so hard a matter to be saued, let men take paines in this busines of saluation: hard matters must be laboured: wonderfull it is to see what paines men take in the things of this life, but most pitifull, to behold what little paines they take in the busines of saluation, as if it were a matter of no labour. Thirdly, seeing it is so hard

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a matter, both for rich and poore to be ſaued; let them eſchue the ſinnes that hinder their ſaluation: let the rich man eſchue pride, pleaſure, couetouſnes and voluptu ouſnes: let the poore man eſchue impatience, enuie, lying and ſtealing. Laſtly, ſeeing it is ſo hard a matter to attaine vnto ſaluation, what thankefulneſſe ought they to render to GOD, who hath wrought this great worke of ſaluation in them: *laudabo deum ob beneficium creationis: ſed magnificabo & extollam eum ob beneficium redemptionis.* I will praiſe God for the benefite of creation; but I wil magnifie and extoll him for the benefite of redemption. It coſt him the blood of his owne Sonne to ſaue men, ſo did it not in the worke of mans creation. The Lorde of his infinite and great mercy worke

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this great worke of saluation both in rich and poore, both in high and low: if this be not wrought in them, it had bin good for them they had neuer beene borne.

CHRISTIAN OECONOMY.

OR HOVSHOLD GOVERNMENT.

THAT IS,

The dueties of Husbands and Wiues, of Parents and Children, Masters and Seruants.

Taught by FRANCIS DILLINGHAM, Bachelour in Diuinitie, and now published for the good of all CHRISTIANS.

IOSVA 24. 15.

I and my house will serue the Lord.

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